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ENVELOPE SERIES

VOL. XVII JANUARY, 1915 No. 4

THE HUSTLING EAST

A YEAR'S ACTIVITIES AT FENCHOW, CHINA

AMERICAN BOARD *of* COMMISSIONERS
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A QUARTERLY

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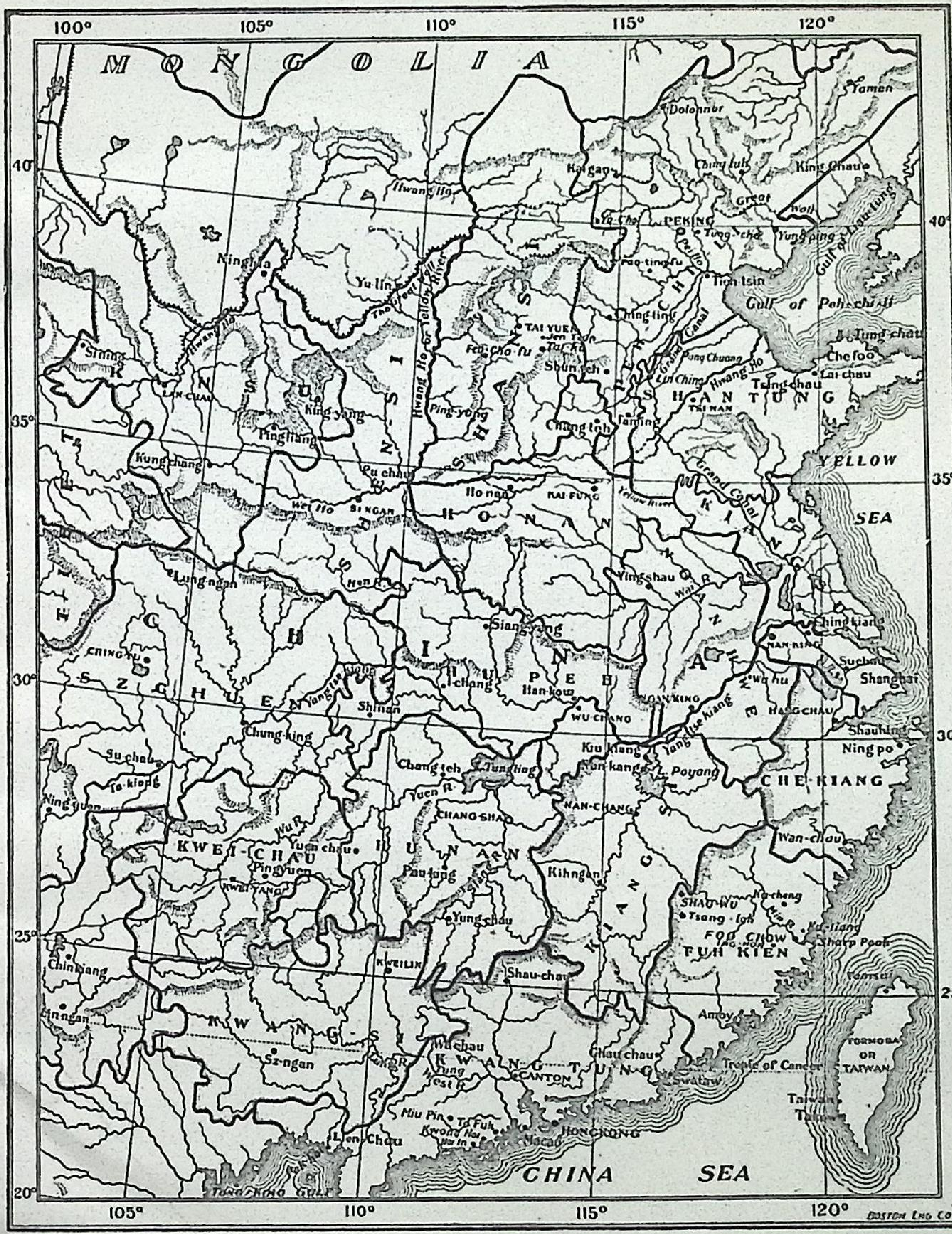
Foreword.

To most Americans the words "mission station" have a sobering and formal sound; the "annual report" of such a station would be regarded as juiceless a production as could be met in the world of print.

This number of the Envelope Series is made up of sample parts of the Report of the Fenchow station in China for 1913-14. At this station a half dozen young missionaries have been carrying on a dozen distinct lines of missionary enterprise; while some of these lines are unique, on the whole they are typical of what is being done throughout China and all the East.

From reading these abridged accounts of several undertakings as those having them in charge have written of them, it is believed a clearer idea may be gotten of the variety, the practicality and the effectiveness of that round of labor which we call missionary work.

Fenchow (or Fenchowfu as it used to be called) is located in the province of Shansi and will be found near the centre at the top of the map. W. E. S.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The Hustling East

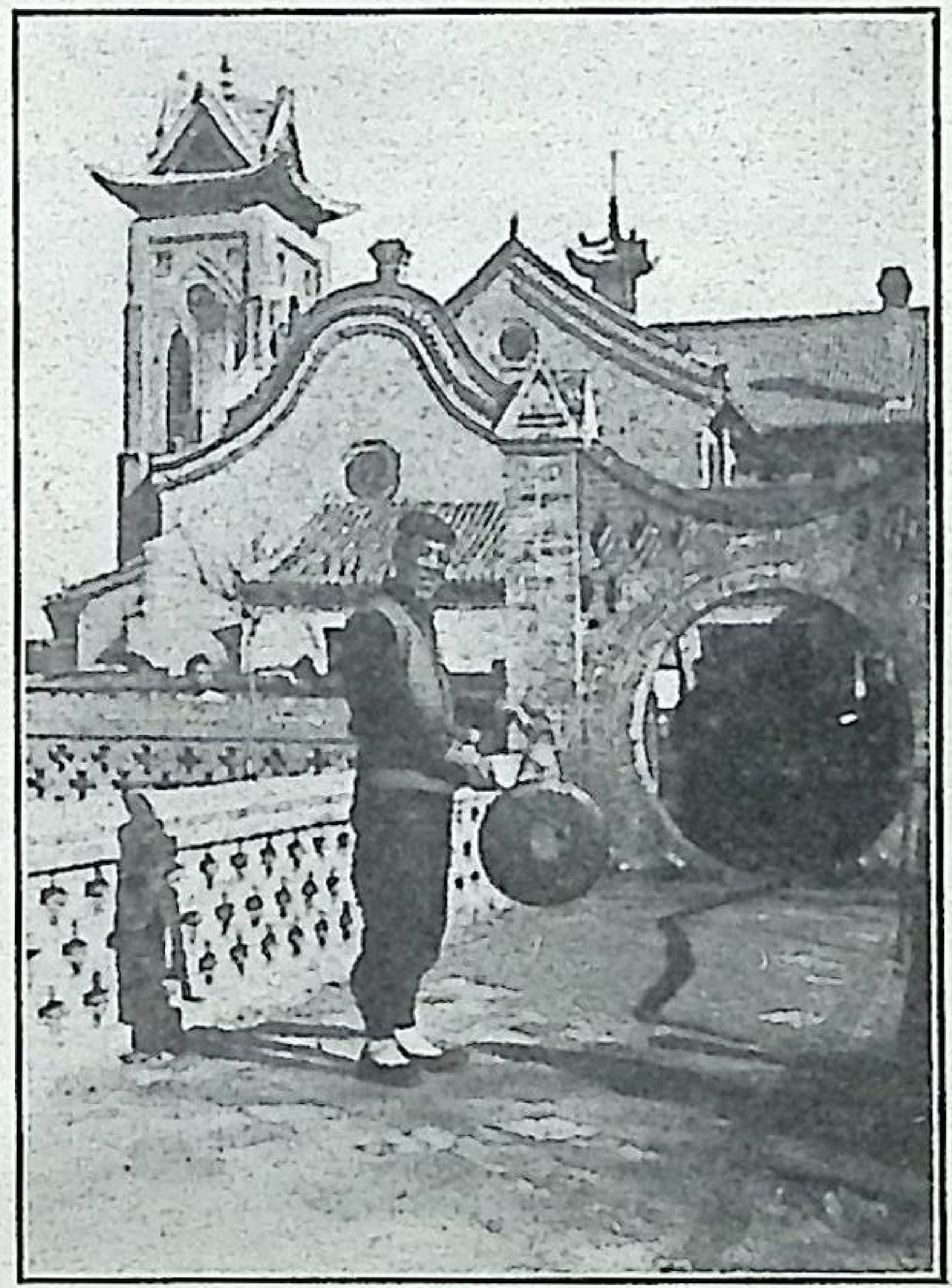
As Seen at Fenchow, China, in 1914.

The ferment in the minds of men which led to China's great political revolution of the past few years has not yet spent itself, but spreading now to the common people is gradually gathering force for a great new, moral upheaval.

In our own field there are distinctly evident the beginnings of this movement. The past year has seen a body of nearly two hundred leading men of the district band themselves together in a regular weekly service for the study of the Bible. It has seen the highest official of the district address a crowded house in the new church; it has seen the beginning of public charity in the founding of an institution for the care of the poor; it has seen a woman sue her husband in the magistrate's Yamen on the ground that he did not provide for the home because of opium, and obtain justice; it has seen a body of the leading men of the district approach the Church with the proposition that it take over the management of the higher educational work in the Government Middle School; it has seen government recognition awarded to the church schools of the field; and it has seen the largest ingathering of new converts of any year in the Church's history.

The renovating force of the Christian Church in the

district as we see it working from day to day is one of incalculable momentum. Formerly it was a feeble exotic and Chinese who joined it were often despised as weakly giving themselves to the service of the foreigner. But a change has taken place as the church has increasingly worn the aspect of a Chinese institution, led and officered by Chinese, and by Chinese who in many conspicuous instances, immeasurably excel their fellow-countrymen of the old faith and scholarship, both in learning and in character. Strong men are coming to see, too, that Christianity is not something to be feared; that a Christian and a patriot are not irreconcilable in one person; and that a new meaning, a new content must be put into most, if not all, the institutions of Chinese life. Gradually they are coming to see that Christianity, transcending national ideals and interests, is to be realized not by destroying but by enlarging them.



Calling to Church in lack of a Church bell.

300 IN SUNDAY SCHOOL.

In the central station some of the main activities only can be mentioned. In the church itself the regular lines of work have been maintained. The new church building is already taxed to its capacity to accommodate the demands made upon it. Mr. Hsieh's meetings brought new spirit to many. Seven preaching places are served from the central church, some of them developing into vigorous centers. Special mention should be made of the work of the Sunday School. The weekly attendance ranges between three and four hundred and is divided into some thirty classes each with its teacher. A weekly training class for teachers is held. The lack of classrooms is a hindrance to the best work. The Sunday School as thus conducted accomplishes two important ends. It reaches effectively a large number of people who would not be reached through the other services of the church and for that reason this arm of the service should be largely extended throughout the city and suburbs. The second end achieved is the training of workers. As one studies the religious situation in the Chinese Church, he cannot escape the conviction that greater emphasis must be placed upon the training of youth and children in actual Bible-teaching service, if we are ever to reach practical efficiency in the use of lay agents, and the Sunday School is pointing the way to this end.

120,000 PAGES BY MIMEOGRAPH.

The literary work of the year is perhaps noteworthy. This has amounted to over 120,000 pages printed on the mimeograph and includes, 1. a monthly pamphlet giving the results of the month's work in Bible Study for the Bible Study Circle among the gentry. 2. A similar booklet bi-monthly on educational subjects for the teachers and schools of the field. 3. A pamphlet for the preachers and other workers in the church. Some of these men are working in places of peculiar hardship, isolation and loneliness, and we try in this way to carry to them aid in their spiritual and intellectual life and growth. 4. An interesting work has been done in scattering popular songs through the city. Street songs in China are vile in the extreme. One worker conceived the idea of suiting words to these same tunes and scattering them throughout the city. The words were not always those of Gospel songs, but clean and helpful in their nature, either written by himself or adapted from other sources. In some instances they have been taken up well, in others no result seems to have come. 5. Many helpful articles in papers or magazines on Christian, social, or health subjects have been copied and scattered through the country field as tracts.

FOR MEN OF LEARNING.

The work for the literati has been carried steadily forward through the year, meeting weekly for study. Since September they have been making a detailed study of the Gospel of Mark. The results of the month's study are brought together and printed in pamphlet form and sent to all members of the Circle which now includes men from far distances, from whom most appreciative letters are received. The Chinese papers have in many instances given large notice to the work of the Circle, and the mails bring an increasing number of letters from interested persons. Here is an important opportunity to touch deeply the trend of Chinese life and thought.

The Out-stations.

Visits have been made to most of the important churches, but until it is possible to have one man giving his entire time to this work the larger portion of the centers must of necessity in any one year remain unvisited. With the larger use of Chinese supervision, however, this is not so serious as once it would have been. The impression one brings back with him from the touch of the field as a whole is that there is a distinct advance in the feelings of the population towards Christianity. Scores of new acquaintances are formed on every trip, many of them men in prominent position, and all alike cordial and warm-hearted in their appreciation. Of many it may be said they are "not far from the Kingdom." There is not only negatively the absence of real hostility, but positively there is a much more kindly feeling towards the Church, and a greater respect for Christians and the Christian standard of living.

A Wealthy Market Town.

As one example of several places now open to us and asking for help we may take the case of Si Ma Ts'un, a large market town to the south. And in reading the story of this place it should be kept in mind that this is not an isolated instance, but one which can be reduplicated in almost every respect in a number of places. Si Ma Ts'un is a town noted for the wealth and scholarly attainments of its people, two things which ensure a strong church when once the knowledge of the Gospel has been given them. Outside of a walled city, Si Ma Ts'un has the best schools in this part of the country. It happens the head of these schools is a man whose acquaintance was made during the days of the Revolution. As far back as 1911 requests have been coming for a preacher for the place but we were unable to send one. In 1912 when the church here in the city was dedicated Si Ma Ts'un heard what was being done, and sent one of their number, a Chu Jen, to bring the greetings of the town. Although the program was already crowded, a place was given him at his earnest request and he read a paper expressing the hearty congratulations of the town and its interest in what Christianity was doing in the county, closing with the hope again that they, too, might some day have an opportunity to know what our teachings are.

Several times since then the requests have been repeated, and last fall although we could promise no more, Dr. Watson promised to conduct an opium refuge there for a few months to meet the needs of that class. In February, a delegation came to Fenchow to present a written request, signed by several of the head men of the town, asking that we do not this time refuse to send them a preacher and promising to do what they could to help in establishing a work which would enable them also to learn about Christianity. Later a visit was paid to the place, the first time any of us had been there. The word soon spread and the people poured in, each with the same request that they might be given a chance to understand the meaning of what they heard was going on in other places, and each with an added reason why we should begin at once. One old man passed seventy years of age said he had been waiting fourteen years for the church to come that he might learn what Christianity really is. It came out that through reading he had in 1900 become convinced of the truth of Christianity but had never had an opportunity to know what its teachings are.

Unless one has been through the experience it would be difficult for him to realize how hard it is to say no to such a band of men and their request, especially when to meet just such needs as this is what he came to China for, and what the church is seeking to do. It is not an opening which we seek against opposition; indeed it is not we who are seeking them but they who are seeking us.

From Buddha to Christ.

A rather interesting incident developed in the class work at Tung Chia Chwang this year. Across the street from the meeting-place of the class was a temple, and in the temple a priest, a young man. His home was originally far to the south near the Ling Shih Pass. He is of good family, and in comfortable circumstances. He is one of those rare examples of a man who in his native state has grown dissatisfied with his moral attainments. An unrest of conscience from the ever-present consciousness of shortcoming in the presence of an unknown and unseen standard which he instinctively knew to exist, and a longing for holiness, led him at length to take the oath of renunciation of the Buddhist monk, whereby casting away all earthly wealth, and leaving father and mother, never to see them again (a requirement of the oath), he turned to the Ling Shih Mountains and disappeared from public view to tend his wounded heart, and weary and heavy-laden to seek for mental peace and rest.

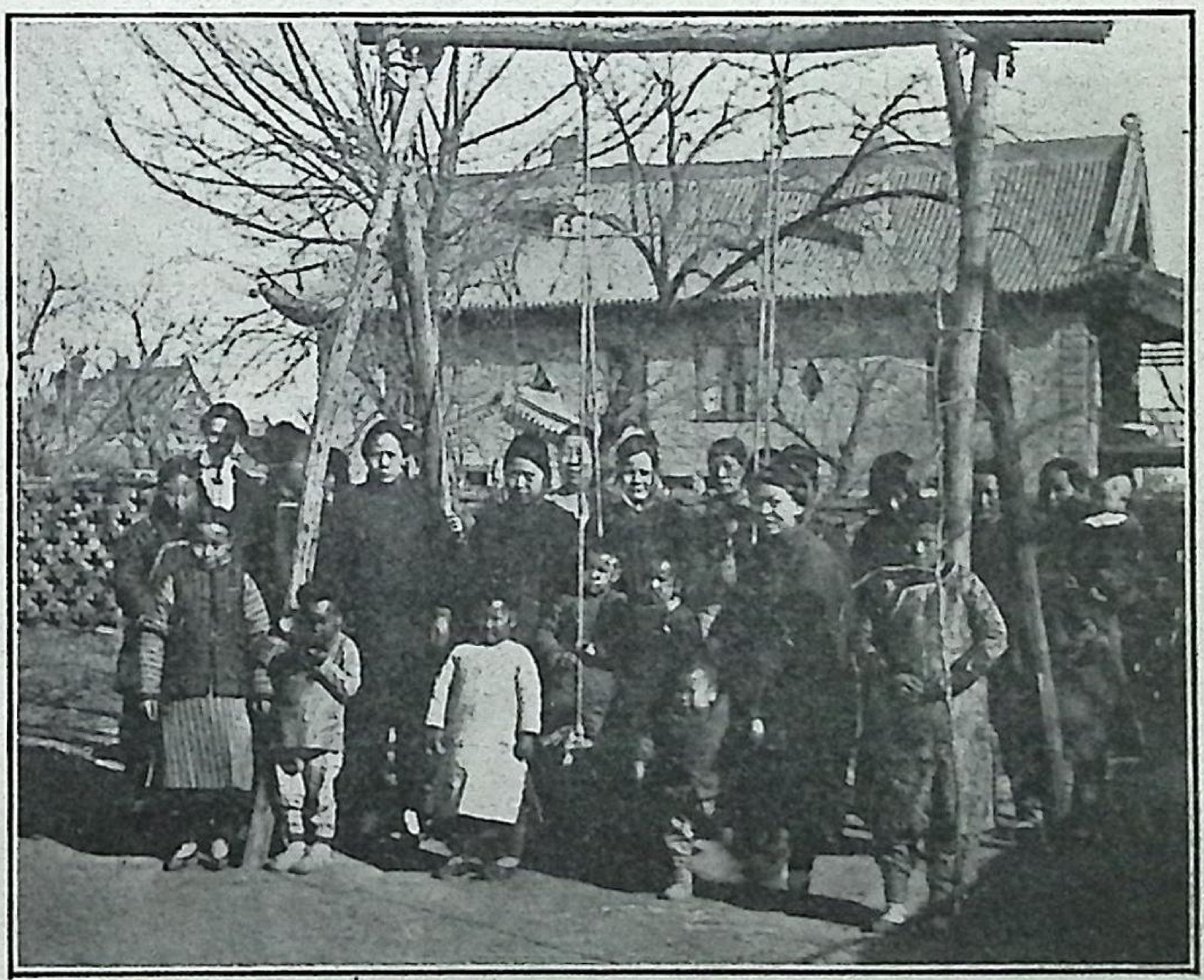
Failing to find this in the mountain solitudes he wandered from temple to temple, until he finally reached Tung Chia Chwang. One day he noticed a large group of men across the street. The next day they were there again. He wondered who they were and what they were doing. He was told they belonged to the Jesus Church and were "studying the doctrine." Ready to jump at the remotest chance of a hope that he might attain the peace from the sorrows of his heart, which he had thus far sought in vain, he that morning quietly and unobtrusively made his way into the room where the class was at work. Something in the message of the leader that morning at once brought balm to his weary, wounded spirit, and from that moment, and through the month the class studied, the most determined earnest member was this man of the shaven head and queer Buddhist garb. He had found what he was looking for and to it he gave himself, his all.

Finding he had embraced Christianity the Buddhist Brotherhood at once cast him out. His family, of course, would not receive him. So some of the Christians joined together and agreed to help him "get over the days" as the Chinese expression is, until things could be adjusted. He went to the Loa Ch'eng Church, where early and late he pored over his Bible, getting an ever deepening heart satisfaction from his new faith. He is still there faithfully at work.

HONOR TO WHOM HONOR IS DUE.

A Fellow-Laborer.

In making this report we must give honor to whom honor is due, our fellow-laborers in the Chinese Church. At home their names may mean but little, but out here they stand for men and women who have borne the burden and heat of the day, earnest, zealous, efficient, faithful, and successful in the highest sense of the word. They are the ones and not we foreigners who must bear the brunt of the battle through the year in the midst of depressing heathenism, and with little outside succor or inspiration. Pastors at home may have many books to read, the encouragement, sympathy, and comfort of intercourse with rich minds and richer hearts, and derive much of inspiration from other sources. All this is wanting for this body of men to whom most of all credit must be given for whatever is accomplished in our station's life and activity. Representing as they do our ablest preachers and teachers and the humblest country evangelist and colporteur; laboring in places varying from the busy central station with its unending demands, to the lonely frontier outpost where they stand alone against a seething mass of heathenism; and ranging in age from the youth barely out of his teens to grey-haired veterans, remnants of the first line of converts, they deserve our heartiest confidence, sympathy, and praise.



A Class in the Married Women's School.

THE MARRIED WOMEN'S SCHOOL.

That about which all else has centered in the women's work here in the city this year has been the new school for married women. Either history or myth has said that the Huns came down the side of the Alps upon their inverted shields. It must have been rather a strange sight to see an army arriving in that manner, but they got there and that was the main thing. To a New Yorker the means of locomotion used in this region would seem almost as strange. The ordinary Chinese cart in itself is a seven days' wonder, and one experiences anything from seasickness to paralysis when in one. But it is the most stylish way of travelling here in the interior; and in it the city women came with their bedding and other possessions. From the south came a woman and three children riding in a large open cart, such as are used to haul coal and other merchandise, the same being drawn by their own old steady ox. From a village up in the foothills came a woman on donkey back with her bedding underneath her and her other belongings packed around her, while dear little Mrs. Hu and her little baby, came from our Liu Lin Chen field over the mountains three days away.

But at last they were in and we said with Stevenson, "We beseech thee, Lord, to behold us with favor, folk of many families — gathered in the peace of this room." In the case of almost every one the coming had been with no little sacrifice on the part of some one, and it was our part to see that it had not been in vain. Our first idea was to make it simply a Bible training school for raising up women to help in the out-stations, but it has turned out to be a full fledged school with reading and writing and arithmetic not taught to the tune which the old popular song versed it but to the tune often of fussing babies. For altogether there have been in this school twenty children under eight years of age, not a few of whom were under kindergarten age.

It has been really a goodly sight to see nearly a score of women on the recitation room k'ang, working away each at her own lesson unperturbed by the recitations of the others as she awaits her time of reading and explaining. The examination showed up only one of absolutely no ability. The little sixteen year old secondary wife of a banker here in the city has found what is much more to her liking than sitting on a k'ang at home with nothing to take up her time, and the seventeen year old wife of our gatekeeper, formerly so wild that she was the distress of all observers, has become one of the most stable and dependable as well as one of the most promising women in the school. Invariably when a story was finished in the Wednesday night story reading hour she would inquire the price of the book and produce the cash from some source to buy it. It was a joy to us all when she was recommended for baptism at the Easter meetings.

INDUSTRIAL WORK FOR WOMEN.

The heavy load of poverty seems to fall most disastrously upon the women of China because of their bound feet and their accompanying bound minds. The Shansi women are known as the most terribly bound in all China. You have heard that "China has abolished foot binding" but most of the women of this vast Province have never heard of that edict and should they hear it, would laugh it to scorn. The idea of giving up their pretty dainty little feet — the pride of their lives—is the last one that would come into their heads. It seems to us the poorer they are the tighter they want their feet. The economic results of this condition are evident—the women are untrained, disabled, and reduced to the minimum of efficiency. So hard is it for them to walk that only the work that can be done in a sitting position can be accomplished by them.

There are very few women in the interior of China who can make their own living and remain respectable members of society. Most women rather than be subjected to the trials of widowhood and earning their own living will marry into any home that offers itself no matter if they do thus become the slave of a hot-tempered and virulent mother-in-law. The large number of suicides among the women can be accounted for when one knows the tragic conditions under which the women of China have to live.

While the object of this industrial school is to give women a chance to earn a living and support their children, the primary motive as in all mission work, is to bring this needy class of women into such vital touch with the high ideals of Christ that they may be able to live clean wholesome lives. The work fits right in to all the activities of the station. The women bring their children with them, place them in school and support them there with the returns from their work done in the industrial department. One woman is coming next year to help in the family support while her husband studies in the Theological Training School.

The first to arrive was plump Mrs. Wei with her happy five, three ready for school and two babies to help her sew. Painstakingly and eagerly she makes her needle ply, happy in the thought that now her children can be in school. They are an attractive group as they are learning a little of what is possible even for Chinese village children to enjoy. But Mrs. Wei's family includes more than her five children. She was not satisfied not to share with other needy women so she looked up a friend in her village who is a widow and has shared her kang-bed with her, while she learns to do some work that she can soon do at home for a fairly good wage. One woman of culture and refinement came in to break off the opium habit and at the same time to learn some of this "foreign teaching." She and her husband had together used up the family wealth on opium and had become bankrupt. Now they are trying to cast about for a chance to begin over again. It is sad to see people of wealth and culture reduced to need because of the tenacious hold of the opium habit. Mrs. Lu is typical of just what we want the industrial work to do. She is the wife of one of our helpers who died last year and left her no means of support. He had been working for the church on a small salary and had not been able to provide for the future. She would be destitute without this chance to help herself, but now she can make her living and send her little girl to school and her baby to kindergarten.

CHRISTIAN SCHOOLS.

The educational department of missionary work in China was the last to assume importance and has been the slowest to develop. Since the recent awakening, however, it has become distinctly evident that this has now grown to be not only an essential, but the most important of all missionary agencies. The whole origin and cause of recent events as well as the whole history of China goes to prove that the key to the position in China is the student classes. It is through these men that any solution of the problems raised by the contact of East and West (between which they are the buffer class) must be sought and found. Educational work is an absolute necessity for anything which intends to be represented in the China of the future.

Greeting the Missionary Visitor. An outstation school.

In the year under review there are three outstanding events, significant for the possibilities which they open for the future.

The first event is the formation for the station of the Educational Board created by the Mission at the last annual meeting for the care of the elementary education. No step taken in the way of advance has meant more for future efficiency than when the delegates of the churches of the field met last January and selected their members to this Educational Board. It is composed of five Chinese and two foreigners and has taken over the entire care of the schools of the station. They have given themselves with enthusiasm to the task of reconstruction.

The second significant event of the year is the giving of government recognition to our schools, the final arrangements for which are just being completed. The time has never before seemed ripe to seek for this, but during the past year the situation has rapidly changed and as it chanced, the suggestion has come now not from the church in the first place, but from the authorities themselves. This raises our schools to the same level as the government schools, so that students from Christian schools can compete on an equal footing with those of government schools in all fields of activity and for all places of preferment whatever.

The third event of moment the past year is the suggestion that the Church take over the management of the Government Middle School in Fenchow. Last summer, owing to the graft, and incompetency of the teachers the authorities were compelled to use, on the one hand, and the lack of funds on the other the school broke up at the close of the spring term. The suggestion then came for us to take over the school and conduct it in an honest way. The church has won some warm-hearted friends among the gentry and leading men of the district, and it was this which led to the opportunity. In this way the higher education of the students of the eight counties constituting this district falls into the hands of the Christian Church. Nor is this merely a matter of education alone, but of evangelization as well, for it opens up to and effectively reaches with the gospel the men who are to be the real leaders in all departments of the life of not merely the district covered by our own work, but of counties which lie far beyond our immediate care, in which these men may become centers of light.

"RECEIVED VIRTUE" COMES TO THE GIRLS' SCHOOL.

Far up in the mountains to the northward "Received Virtue" worked during the vacation days out in the potato-patch which was to produce the money for her board and school books, helping her mother in the home to

make their coarse food, and ripping up the old winter clothes and quilts, and washing them in the village stream, all preparatory to leaving the aged father and mother during the winter days when she should be back in school.

At last the day arrives when the few coarse garments, the round comb, the small looking-glass and the bits of bright cord—her hair ribbon—are tied up in a big kerchief, that serves as our school girl's suit-case. No father or mother in a western land ever sacrificed more willingly to give their daughter a chance. When she had all unconsciously said farewell to her mountains, to the two roomed house, to the shabbily clad little mother and the neighbors gathered at her door she with her bundle and her father with her roll of bedding started down the mountain pass. The little mother watched the two figures out of sight, and then turned back to ponder over the difference between her own girlhood with its agonies of footbinding, and this wonderful life of her daughter. She could only feast over the word pictures "Received Virtue" drew for her during the vacation for she had never seen the city or had anyone point out to her the beauty of the mountains in which she lived. She knew that only with careful measuring of the flour could she and her husband pass over the winter days and not suffer from hunger. But even into this shadowed life crept a ray of hope now, for wasn't there the prospect that this child who had once seemed only a burden would one day become a teacher, and be almost as good to them as a son in their old age? The father and daughter exchanged burdens as they walked down the path, but the exchange of words was few, for they were both pondering in their hearts the hopes of age and youth.

At last they entered the city gate, and followed the north wall to the city compound. Footsore and weary they entered and "Received Virtue" went straight to the foreign teacher's home to pay her respects and then ran light-hearted to join the other girls who had already returned to school.

In their Room.
Two members of the Girls' School, seated on the low tables which are their beds by night.

This is the story of the coming of only one of our girls. Some came in cow-carts, some on donkey backs, and some as our Shangta girls — packed like sardines in a Peking cart, glad to be back and eager to tell of their home days, some timid, yet soon finding their place in the new girls' school.

Our enrollment this year in the school proper has numbered over fifty. We have taken in all that we had equipment for, and more besides, just because we could not turn girls away in our present crisis. When one realizes that in our boys' schools alone we have enrolled over 800 boys, and in all departments of our girls' work

we have only about 120, we know that unless we make some stupendous sacrifice for our girls, we can't in the future have the Christian homes that are the rock foundations for the Christian Church.

THE NEW KINDERGARTEN.

The kindergarten was opened for the first time this last Fall in Fenchow, and has already convinced everyone of its place in the educational system. The little native teacher, Miss Keng, has taken up her work in a way which shows that she has found her place in life. In one of the early lessons in Sunday School last fall, there were pictures representing Christ. The keen childish eyes looked at them with interest and then said to her, "your face is more beautiful than God's." There was no irreverence in the remark, only the child had found a living, loving face, and because that life showed forth Christ's love, the reality to him surpassed a printed picture. This one illustration goes far in my mind to show the power that can be set in operation where we have trained our girls to do such work.

How I wish that I could give you the picture that is in my mind when I think of the little circle. At first the unkept little faces appeared hesitatingly at the door, to see what the school in which little children were said to play, was like. Soon the fear gave way to an interest which fascinated and held them, and before the morning session was over they had forgotten all fear and felt that they were in a place that welcomed them and was made for them as no other place had ever been.

For 1915

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The Westminster Pulpit.
A SERMON
BY
Dr. G. CAMPBELL MORGAN.

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THE LIFE OF FAITH IN THE DAY OF CALAMITY.

Scripture Lesson: *Habakkuk* i.; ii. 1-4, 20; iii. 17-19.

> "The Lord reigneth;
> Let the earth rejoice;
> Let the multitudes of isles be glad.
> Clouds and darkness are round about Him:
> Righteousness and judgment are the
> foundation of His Throne."—*Psalm* xcvii. 1-2.

LAST Sunday evening, under the shadow of war which threatened, we considered together the declaration of another of these ancient Psalms. "The Lord sat King at the Flood; yea, the Lord sitteth King for ever."

The affirmation with which this Psalm opens states inclusively the truth which was the theme of that meditation. The Lord reigneth. To-night I am principally interested in the second verse, which however must be considered in relation with its first affirmation. "The Lord reigneth; . . . Clouds and darkness are round about Him; righteousness and judgment are the foundation of His Throne."

How often, in days of sunlight and prosperity and gladness, we have quoted these words. They have expressed our faith in briefest and most inclusive form. We have been perfectly honest and sincere as we have declared our conviction that while clouds and darkness are often round about His Throne, righteousness and judgment are the foundation thereof.

Now faith is that by which men live. The all-inclusive word of God to the perplexed prophet in the olden time was this, "The just shall live by his faith." Faith has to do with things which are not demonstrable by the activity of sense; or, in the language of the writer of the Letter to the Hebrews: "Faith is . . . the proving of things not seen." Faith is sure of something that cannot be seen, and inspires activity which is in harmony with that assurance. Such activity results in the demonstration of the reality of the unseen things.

By faith in things not seen, men live. Strength of life is proven in days of stress and strain. No ship can demonstrate its strength under a blue sky and in calm waters. It is in the day of tempest and hurricane, when Euroclydon tosses the deep into fury, that the strength of the ship is discovered. The strength of man's life is never known under calm skies, in quiet places, and in days of prosperity. The strength of a nation, while existing, is never known until darkness and disaster threaten. If it be true that a man lives by faith, and that the strength of life is proved in days of stress and strain, it follows that the value of a man's faith is proved in days of stress and strain.

In days of quietness, peace, sunshine and prosperity we have affirmed our belief that righteousness and judgment are the habitation of His throne, even though clouds and darkness may be round about that throne. How is it with us to-day?

The clouds and the darkness are palpable. The heavens are black with wrath, the earth is red with wrack. The only gleams, making the darkness visible, are those of the lightnings, born of the clash of the clouds with each other or with the earth. What have we to say concerning the declaration that righteousness and judgment are the foundation of the Throne of our God?

In this evening hour of solemn assembly amid the shadows, in the midst of the darkness, we affirm our conviction that the faith that we professed in the days of prosperity is a true faith. We declare that we believe that righteousness and judgment are the foundation of God's Throne.

We call as witness to our faith the strange and wonderful testimony of history. We remind ourselves in the midst of the darkness, that over and over again, with the persistence of unbroken regularity, as the centuries pass and the millenniums go, out of tragedy, convulsion, and desolation, prosperity, peace, and beauty have emerged.

I looked; aside the dust-cloud rolled,
  The Waster seemed the Builder too;
Upspringing from the ruined Old,
  I saw the New.

We affirm, moreover, that these things have been so, by reason of the government of the Everlasting God; by His refusal to allow anything that He has created ultimately to escape the boundary of His hand and His rule. In tragedy there is nothing that makes for prosperity; in convulsion, with its moral upheaval, there is nothing which makes for peace; in desolation there is no beauty; but enwrapping the whole of these dark and ghastly experiences, there has been the mystic might of the merciful God, transmuting the base metal into pure gold, and leading

humanity forward, however hard the pangs of pain and sorrow and suffering, into things higher and yet greater.

The Day of the Lord is at hand, at hand!
  Its storms roll up the sky;
The Nations sleep starving on heaps of gold;
  All dreamers toss and sigh;
The night is darkest before the morn;
When the pain is sorest the child is born,
  And the Day of the Lord is at hand!

We affirm our faith, not merely by the witness of history, but on the testimony of the central historic Word of God, the Word Incarnate. We remind our hearts, while the shadows are over us, and the desolation is about us, of that strange moment in the history of the Man of Nazareth, when under the shadow of the olives in Gethsemane's Garden, He said to His enemies: "This is your hour, and the power of darkness." Now, after two millenniums have run their course, we know that that was His hour, and the victory of Light. Over and over again, as humanity has followed the gleam and the glory of that earthly revelation, or has turned back into the mists and miasmas of its own inexplicable follies, there have come again awful hours in which the self-same Voice, speaking on behalf of humanity, might have said, "This is your hour, and the power of darkness." Such hours have always been hours of Divine victory and of the breaking of new light.

We are in the midst of such an hour to-day. That which was said in the Great Abbey on Sunday last by the Primate of the Anglican Church, is something we need to lay to heart. He declared that this war is not of God's inspiring; it is of the devil. "The Lord reigneth . . . Clouds and darkness are round about Him; righteousness and judgment are the foundation of His Throne."

Finally, we comfort and strengthen our faltering faith, not merely by the witness of history, not only by the central historic Word Incarnate, but by our own past experiences. In comparison with the national calamities of to-day our personal experiences may seem paltry and insignificant; but every human soul is a microcosm of humanity, and there is a sense in which there is no aggregate of sorrows. Consequently, I look back to-day upon my own past life, to hours of desolate darkness, and so help me God, I solemnly affirm as in His presence, that those are the hours I would not now miss out of my life on any account, for out of them there came light.

In such hours supremely, we must live by faith. How, then, shall we live by our faith?

First, we must know our faith. The measure of intelligent apprehension is the measure of strength in faith. We sometimes speak of "simple faith," and there is such a thing as simple faith; but there is a faith that grows out of that first activity, which is illuminated, intelligent, apprehending the meaning of that upon which faith first fastened. That is the larger faith and the truer faith, the firmer faith, which men often find through periods of mental struggle, and material disaster, and spiritual agony. I repeat, we must know our faith.

Secondly and principally, we must act in harmony with our faith, for the one and final sin that destroys a human soul or a nation is the sin of disloyalty to conviction.

What, then, is our faith? The fundamental affirmation of the Psalm declares it inclusively.

" The Lord reigneth ! "

Who, then, is the Lord? He is Love, He is Light, He is Life. Love reigneth over all hatred; Light is supreme over all darkness; and Life is victor even over the desolations of death. This does not mean that there is neither hate, nor darkness, nor death; neither does it mean that Love cannot suffer, but that it does suffer; that Light can never pass under eclipse, but that it does so, in order to break with new glory; that Life can never know death, for our Priest after the order of the endless life did die. It does mean that Love reigns and rules, that Light is final and supreme, and that Life will win its last victory. Therefore, hate and darkness and death are already conquered even in the process of conflict.

In the great words of the text we have the interpretation of the nature of the Divine government. " Righteousness and judgment are the foundation of His Throne." That means that the principles of Divine government are those of righteousness and judgment. It means that the purpose of Divine government, the goal toward which that government is for ever moving, can best be expressed in the self-same words, righteousness and judgment.

Yet, as I attempt exposition, I am in danger of robbing the text of its true force and impact. Let the word of the text abide—Foundation! The declaration means that apart from righteousness and judgment the very throne of God would be insecure!

What, then, are the thoughts suggested by these old and familiar words? Righteousness is straightness, conformity to a standard. What standard? The standard of God, Who reigns according to what He is, in character. How are we to know what that is? By the history of His dealings with men; and finally and supremely by His unveiling of Himself in the Person of the Man of Nazareth. The mystic poet of Galilee declared to men what he saw in the unveiling:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), *full of grace and truth.*"

The elements of righteousness are grace and truth. Jesus one day said of the arch-enemy of mankind, He is a liar from the beginning, that is, one who is opposed to truth. He said of him in the self-same connection, He is a manslayer from the beginning; that is, the enemy of peace and grace.

The foundation of the Throne of God is righteousness, in which there merge *truth*, which brooks no deviation from the standard of strict integrity by man or nation; and *grace*, which is set upon the deliverance, the uplifting of humanity, and its restoration to a lost Divine ideal. Judgment also, which suggests the activity which realises righteousness. Judgment is a rich and most glorious word, in the presence of which we often tremble, and verily so we should; but in the presence of which, if we do but hear its music, we should rejoice on the darkest day.

The judgment of God is His executive activity. It has many notes, many methods. It is wooing, and anon it is warning. It is winning, and anon it is winnowing. I observe the going forth of the Divine judgment, and I find therein the lure of the infinite Love, and I find again the fierceness of the infinite Wrath. I mark God's executive dealing with men, and I am amazed at the sweetness of the caress of His lips, and I am awestruck at the awfulness of the curses which He pronounces. Judgment is executive ability; the power that makes for righteousness; the over-ruling of the affairs of men that moves right forward to the glorious day, in which after clash and conflict, every man shall know Him, and live in the beatitude of His Government.

Righteousness and judgment are the things for which He looks. When Isaiah sang his song of the vineyard his contrasts were startling. He said that God looked for judgment, and found shedding of blood! He looked for righteousness, and He found a shriek—for our softer translation " oppression " and " a cry " rob the great Hebrew passage of its force. He looked among the sons of men for judgment, and He found shedding of blood. He looked for righteousness, and heard the shriek of the oppressed. That is true to-day! Nevertheless, He did not abandon His purpose; He moved right on, as the Biblical history shows, until there came a moment when His Son commenced His public ministry with this great statement: " It becometh us to fulfil all *righteousness* "; and ended by declaring: " Now is the *judgment* of this world."

This, then, to summarise, is our faith. God reigns. He reigns in righteousness and judgment. He reigns in spite of clouds and darkness. Nay, I will amend the declaration; He reigns in righteousness and judgment, and proceeds by these principles to the fulfilment of the purposes, oft-times by means of clouds and darkness. To take the tragic and awful illustration in the midst of which we live; war is man's wickedness, but out of it there has been, and there shall be, the rebirth of the soul, the renewal of the moral conscience. I solemnly affirm in this hour, and in this place, that these facts of Divine government are already manifest.

If that is our faith, what, then, must our life be to-day? Here in briefest sentences, and with a great sense of solemnity and responsibility, I want to speak of the situation. Our country is at war; our sons are marching to bloody death; our women and children are stricken, and stern desolation and distress are with us. We are at war, after the most strenuous efforts for peace.

That is granted. I am among the number of those who to the eleventh hour, and until the striking of the twelfth, hoped that we should remain neutral. There are those whom we highly honour, who even now are not prepared to take up the position which is forced upon me. I resolutely say to you to-night that after Sir Edward Grey's statement, and the White Paper published on Wednesday, I have no doubt that every effort was made that could be made to avert war. If I have preached from this pulpit for ten years, and if my people who have heard me do not know how all my nature, under Christ's mastery, hates war, then I have failed. Nevertheless, I am bound to say to-night that I am convinced that not to have interfered would have been to have consented to disregard the obligations of national morality. We are at war, after strenuous efforts for peace, in behalf of weaker nations, and in the interests of righteousness and judgment. We have fulfilled the first part of Polonius' advice to Laertes:

"Beware of entrance to a quarrel."

Now we must fulfil the second half:

"But being in,
Bear't that the opposed may beware of thee."

That is the true attitude of the moment—dark, terrible, and tragic; but necessary!

What, then, is to be the activity of those of us who hold this faith, and stand confronting this dire necessity?

The first activity of faith will be that of prayer. I resolutely put it first. May I remind you, my comrades in the Christian faith, for to such I would especially speak, that Christianity—not now using the word in its wider application, but its personal experience—Christianity means access to God. He has created of believers a dynasty of priests; and the first function of the believing soul is that of priestly intercession. Access to God means confession of sins; it means repentance for sin, and that mediatorially. All Christian souls should ever be confessors, not of their own sins alone, but of the sins of all other men.

I have already recited words that fell from the lips of Jesus on the banks of the Jordan as He commenced His public ministry. Hear them once more. When John protested that he had no right to baptise this clean, pure soul, said Jesus: "*Thus* it becometh us to fulfil all righteousness." What is the meaning of the "*thus*?" What was He doing? Confessing sin. Consenting to a baptism that was the baptism of repentance. In other words, He bore the sins of others upon His conscience, and upon His soul, as though they were His own sins. Thus He fulfilled all righteousness. Our work as Christian people to-day, not in the spirit of the Pharisee who stands outside and reflects upon the sinner, but in the spirit of unity and identity with all of our nation and our race, is to confess our sins. I am not going to-night to speak of national sins. There have been national sins, but I will not refer to any one in detail. We know them. Our first business is to confess; but in this very confession there must be intercession. We need to pray to-day as never before.

What must we pray for? We must pray for the glory of God. We need have no fear in praying that prayer, for—forgive me if I put it bluntly in order to put briefly the thing I want to say—the glory of God is not the aggrandisement of a despot, it is the satisfying of a Father's heart in the ultimate healing and blessing of His children. We must pray for the glory of God, and continue to pray, however dark the day become, and however dark the circumstances grow.

We must pray for peace, always remembering that in the economy of God peace must be based upon purity, always remembering that a peace is not worth while which is not built upon rectitude. We must pray for purity and for peace.

We must pray for all who suffer, and all who serve in these days. I need not argue it. We are ready to do it. Then let our readiness have expression in the actual deed. Pray for those who are suffering in mind, body, and estate. Pray for those who serve. Pray for the soldiers. We are thankful to God for the readiness of the sons of the nation to go forth upon the stern duty; but can we look at marching men, without a pang and a pain in the heart? Oh! the horror of the whole thing! Let us pray for them, that they may be kept true to themselves, and to God, while they are true to their country's need. Let us pray for all those who minister to-day, especially for surgeons and nurses in all their difficult and delicate and yet wonderful work, that they may be sustained.

Once more we must pray; and I will not tell you now for what, but ask you to listen if you dare!

"Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you."

Oh troubled heart, oh! Adam heart of mine. It is not easy! But oh! man within me, that has seen the Face of Jesus, and knows that in His hour of darkness He did say, "Father, forgive them, for they know not what they do." Pray for those who to-day are counted as enemies!

The people against whom we fight are not really enemies. If there be one issue we more supremely desire out of all this than another, it is that after this, never again shall handfuls of men be able to command millions to the slaughter at their will.

Life by our faith to-day is life conformed to the principles upon which the Throne of God is founded, righteousness and judgment. We must act in grace. I take out of the great word one meaning, and one quality only, and it is this—Compassion.

I am thankful for every letter that has appeared in our public newspapers appealing to all of us that in this hour, if there shall be in our nation remaining, as there certainly are, members of the German people, that we treat them kindly. That does not mean that we are to be weak and vacillating when there is any peril; in such cases we must act sternly. But with those who are law abiding and naturally distressed we must be very compassionate.

And so further, and this needs no argument; to all who suffer, not merely to those who are in the fight, but to those who are bound to suffer in the next weeks and months from the reaction of war upon the supply of necessities, to be true to our faith, we must be compassionate.

This conformity to principle must also be of the character of Truth. Unswerving loyalty to right, must be the attitude that we take up in all these days, until the conflict be past.

We must also act in conformity with the judgment of God; that is, our lives must be lives in which the activities which ensure results are to be discovered. That is a great ground for consideration. I need not stay for illustration, save, perhaps, in one or two minor, and yet important and practical matters. We who have this faith must live to-day by the law of self-restraint and self-sacrifice. A Christian woman or man who at this hour stores the necessities of life, is playing false to the faith we profess. It would be arrogant and impertinent for me to mention any attitude of mine were it not that it may help. Immediately, all the order of my own living has been changed. The order of my household to-day is that we buy to-day what we need to-day, that there may be no storage; and we follow the simplest form of living in order that those who are most needy may not presently be in want and in distress. I want thus to emphasise in this pulpit that matter to which attention has been drawn, thank God, so constantly in the public press.

Finally, if we are to act in accord with the principles upon which the very Throne of God is founded, we must give ourselves to service, whatever service comes to us. I know the difficulties are numerous. We are not quite clear, we do not immediately know what we can do; but we do know that the true attitude of all who believe that the Lord reigneth is that anything they can do, they are eager to do; anything they can do, they will do. In proportion as the Christian Church of this nation—and I use the beautiful phrase in all its Catholicity—will take up this attitude, we shall be true to our faith, and the nation itself will be kept firm and quiet and steady.

Not for hate are we at war; not for purposes of aggrandisement or the capture of territory are we at war; but for a principle of morality, and of righteousness.

Then let us pray that the war may soon end; that victory may be with the Kingdom of our God; and until the day break, let us be quiet and strong and active in our service. May God help us!

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ONE PENNY.

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A SERMON

BY

Dr. G. CAMPBELL MORGAN.

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THE DAY OF WAR—THE DAY OF GOD.

Scripture Lesson: *Isaiah* xvii. 12-14; xxvi. 1-4, 20, 21;
xxx. 15-18; xxxiii. 7-22.

> "The Lord sat King at the Flood; yea, the
> Lord sitteth King for ever.
> The Lord will give strength unto His people;
> The Lord will bless His people with peace."
> —*Psalm* xxix. 10, 11.

IT goes without saying that to deliver a message in such an hour as this, is one of the most difficult tasks that has ever fallen to my lot in all the years of my public ministry. We are gathered together under the shadow, which is almost more than a shadow; the deep, dense darkness of approaching and almost inevitable calamity—the calamity of war. Let it be immediately understood that I am not here to say anything as to policy in this hour. I am here as an interpreter of the Word, and allow me to say the thing I feel, as a prophet of the Lord. We will attempt to look at the situation from the standard of Divine revelation, in order that those of us who bear the Name may be at least strengthened for whatever may be in store for us. The words of my text constitute the song which has been sounding in my soul through the last dark days. Will you, therefore, allow me by way of introduction to lead you in a very rapid survey of this wonderful Psalm, which culminates in these remarkable words.

It opens with a great appeal, which is at once of supreme importance, and absolutely inclusive:

> "Give unto the Lord, O ye sons of the mighty,
> Give unto the Lord glory and strength.
> Give unto the Lord the glory due unto His name;
> Worship the Lord in the beauty of holiness."

It proceeds to argue for obedience to that appeal, by celebrating the majesty and might of the Lord, and that in language full of poetic beauty and suggestiveness. Most evidently the place

Bible Commentary says this Psalm (29) was written
about a thunder storm that took place 2 Sam 21.1-10

God doesn't know anything about the European
Jehova means mercy, love Power, wisdom

which the singer occupied was that of a storm centre. In all probability—if this is indeed, as the title would suggest, a Psalm of David—he wrote it on some occasion when he found himself and his kingdom surrounded with peril, and threatened on every hand. Rising to the height of spiritual observation, he saw the greatness of God in His presidency over all tumult, and all commotion, and all storms. As the song proceeds, it describes the storm upon the sea, perchance the Mediterranean, sweeping away to the west from the place where the singer sang; then the storm breaking upon the mountains, perhaps those in the northern lands; and then the storm sweeping the wildernesses, perhaps those away to the east and south of the place where he sang. He sang of the sea:

> "The voice of the Lord is upon the waters;
> The God of glory thundereth,
> Even the Lord upon many waters.
> The voice of the Lord is powerful;
> The voice of the Lord is full of majesty."

Then of the storm upon the mountains:

> "The voice of the Lord breaketh the cedars;
> Yea, the Lord breaketh in pieces the cedars of Lebanon.
> He maketh them also to skip like a calf;
> Lebanon and Sirion like a young wild-ox.
> The voice of the Lord cleaveth the flames of fire."

Then of the storm in the wilderness:

> "The voice of the Lord shaketh the wilderness;
> The Lord shaketh the wilderness of Kadesh.
> The voice of the Lord maketh the hinds to calve,
> And strippeth the forests bare;
> And in His temple,"—including sea, and mountains,
> And plains—"everything saith, Glory."

That song was written in a high mood of the soul. Therefore, it culminates with the great words of confidence and assurance that constitute our text:

> "The Lord sat as King at the Flood;
> Yea, the Lord sitteth as King for ever.
> The Lord will give strength unto His people;
> The Lord will bless His people with peace."

In the text itself, I pray you note the singer's backward glance. He looked back to that which he found written in the records of his people, the history of the Flood. That was the supreme hour of desolation in human history up to that time; it was an hour when the world was so corrupt that there was no hope for it; and when the voice of the Lord declared, "I, behold I do bring the flood of waters." Then, said the singer, the Lord sat King at the Flood. Then, in the midst of the circumstances by which he was surrounded, he uttered the second strophe of this final word: "Yea, the Lord sitteth as King for ever." He is now reigning and ruling, not in spite of the storms, but the storms themselves are under His control! He will so sit for ever; there is no possibility of His dethronement, not the remotest chance of His defeat. Though cedars crash and fall, and forests are stripped bare, the desolations and devastations be everywhere, the Lord is King. It is the language of magnificent triumphant faith.

The singer's consequent assurance of soul was thus expressed: "The Lord will give strength unto His people," that is, through the processes of the storm; "The Lord will bless His people with peace," that is, the issue of the storm.

Now, in the atmosphere of that Song, let us consider the hour in which we are gathered together, in order that in a few brief sentences we may attempt to express our duty.

The week has been one of tumult. Brain and heart have been assaulted. Let us endeavour to think in the Sanctuary of our God, in the place of secret silences. There are three lines along which our thinking may proceed. We shall remind ourselves of the things that even now are uncertain; we shall endeavour to look honestly in the face some things that are patent; and all in order that finally we may speak of the things which are certain, if they are not patent.

The things which are uncertain. Uncertainty is still the note and the peril of the hour. I know nothing definitely; and yet I know enough as I stand here to say that the darkness this evening is more pronounced than it was this morning. We are all waiting for events, and we are conscious of the high tension thus created within our own souls. That high tension runs throughout the whole of our national life. That very note of uncertainty, and of consequent high tension, creates the possibility of fatal mistakes through fret and fever.

The elements of uncertainty have been many during the week. Many of them have passed away. Alas! not in the way in which we desired they might pass away. We were uncertain as to the action of some of the great Powers. We know more than we knew; and the new knowledge has not brought with it the sense of rest and peace. We, of the British Empire, are still uncertain, as to how far we are implicated at the hour. We take and accept from our responsible statesmen the distinct declaration that by actual agreement we are not implicated in this hour of coming calamity. But we are not absolutely clear—I am now attempting to speak, not for any section of the community, but out of the national conscience—we are not absolutely sure as to how far, by moral obligation, we are or may become, implicated. Our opinions may differ very widely as to whether or no we were morally bound to enter into this conflict yesterday; and those who hold the most strong opinions upon one side may find it necessary to-morrow morning to modify and change them. I want to say, and you will let me say it, that behind all I say to-night I have personal citizenship convictions, to which I am not going to give utterance in this pulpit. I am attempting to look at the situation in sympathy with those who may not be in agreement with me, and with whom I shall differ. To do so is to face the fact that, as a nation, we are in this hour in an atmosphere of terrible uncertainty.

But that which seems to me superlatively to need saying, in view of every possible contingency, is that there are certain things which are now quite patent, of which we need to be reminded. The first patent fact to which I refer is that of the weird and devilish situation in which Europe finds itself at this hour; and the second is that of the tragic human situation.

I have spoken of the weird and devilish situation in which we find ourselves at the moment. Now hear me patiently through. I make you this affirmation: No one wants war. I affirm that of the whole of Europe. If there may be certain men who do desire war, simply for the sake of war, they are accursed of mankind, and are entirely out of count in all responsible considerations! If crowds anywhere are clamouring for war, let those crowds be examined, and find out who they are! Moreover, I shall appeal from the crowd, drunk with momentary infatuation and excitement, to the crowd sober, when it really thinks in the presence of the ghastly thing that war would be! Once again I affirm, allowing for these possible and ghastly exceptions, that no one wants war. We do not want war in England; not even those who hold that it is necessary, desire it. I do not believe for one single moment that Germany in its deepest heart desires war. I do not believe that Russia does, save perhaps as it may be somewhat careless about war in view of internal conditions, and may be inclined to choose what seems to be the lesser evil as between war and revolution. I do not know. What about Austria? Servia? France? Italy? For the moment be patient with me if I exclude the rulers, those who are in the places of authority; not kings and presidents alone, but their counsellors. What of the women and children in these nations? And, therefore, what of the men as men, who will march like dumb driven cattle to slaughter if war takes place? I affirm that the great human conscience of Europe is against war.

"The wind comes seething through great forest trees,
Followed by dread and awful silences
Wherein we wait, and watch, and in our hearts
Cry, 'From the storm, oh! God, deliver us!'
Our country holds her sword upon her knees
Silent, with eager eyes that watch her face,
Our men stand: all on fire to fight; but we
Women, close by their side, must fold our hands,
Nor seek to see; because our eyes are blurred.
And so we hear the stir of gathered hosts
Followed by dread and awful silences,
Wherein we wait, and watch, and in our hearts
Cry, 'From the storm, oh! God, deliver us!'"

Let me put the thing I feel in another way. Suppose for a single moment that to-morrow morning the news were given to the world that there would be no war, think of the gladness that would sweep over every country, even those which for the moment seem to be clamouring for battle. Here is the devilishness of the situation. Some force, impalpable, spiritual, devilish, seems to be attempting to compel war, confusing the issues, paralysing our counsels, stirring our animosities. As the heavens look down upon Europe to-day, they see great nations mobilising, marching, preparing, for that which in their deepest heart they hate; preparing, like men in a dream, under the mastery of some giant evil spirit, from which they cannot escape. That is the devilishness of the situation.

Think then, of the tragedy of the human situation. For more than a generation the nations of Europe have been making preparations for war in the interest of peace. These have made Europe into an armed camp, so electric that the crack of an assassin's pistol threatens to engulf civilisation in chaos. Statesmen have been formulating policies which have attempted to secure safety, and these very policies now threaten to compel war. That is the whole meaning of the present situation. We have to render ourselves immune from war by alliances and ententes—and in the "we" of my reference I refer not to this nation alone, but to all the nations. As a result, in the moment of clash and of conflict, we have to march into line. The things we have done to produce peace are making for the most ghastly war in the history of the world.

Thirty years ago that great tribune of the people, John Bright, spoke of the Balance of Power as the foul idol of democracy. He was not far wrong. In the march of the decades we are proving it; whereas we have been worshipping before the altar of the Balance of Power, we have been creating the awful possibility of appalling things that seem to be upon us, and from which we cannot escape. There is abroad everywhere the sense of fate and futility. The compulsion of fear is upon us. The nations are at bay. The tragedy of the hour is more terrible than any language can describe.

What, then, else is there to say? There are some things in this hour which are certain if not patent. I go back now to my text, and I take the central affirmation of it. "The Lord sitteth King for ever." In that declaration the first note is not that of comfort, but that of illumination and instruction. As we are men and women of faith, we are compelled to believe that if the Lord sitteth as King for ever, He has been sitting as King through all these years that have led to his hour, over-ruling and governing. What, then, has He been doing, and what relation is there between the present catastrophic hour and this government of God?

I declare first of all that God has been compelling men to work out their own choices and decisions to logical issue. This is a perpetual method of God if we accept the Biblical revelation. Perhaps it will be safer and better for me, if I illustrate it rather from Hebrew history than from any other, though it might be illustrated in all human history. I look at one supreme revelation. There was an hour in the history of the theocracy of Israel, when Israel said, Make us a king like the nations. It was their choice, a deliberate choice; a choice that involved catastrophe. Do not be misled by any interpretation of the story that is not in harmony with the declaration of Scripture. It was a choice that involved the dethronement of God. I know—and this is only in a hurried aside—that to-day there are interpreters of this history that speak of the development of Israel, and say that Israel advanced in the hour when she came to be a monarchy. That is not the teaching of the Bible. The teaching of the Bible is distinct. In that hour when Israel sought a king like the nations, the Voice of the Lord said to the prophet: They have not rejected thee, O Samuel, they have rejected Me!

Now I pray you mark the Divine dealing with them. They had that for which they clamoured, which they chose. Saul, David, Solomon, the disrupting of the kingdom and the running of red ruin through the centuries, until the nation wrought out its own choices, to the ghastly, disastrous failure of the double captivity of the southern and northern kingdoms!

Or, take this great prophecy of Isaiah, from which I read excerpts to-night. God compelled the Hebrew politicians to work out their own choices. He said, Trust ye in the Lord. They said, No, we will trust in horses and Egypt. Then said He, To horses and Egypt shall ye go, and thus work out your own choices to their logical issue.

Perhaps we shall be most helped if we take one solitary, awful individual illustration from the clear light of the New Testament. Judas was a thief, and he had the bag. There was committed to him that which gave him the opportunity to work out all the black darkness of his own inner thought into visibility. There came an hour in the life of Judas when the Lord of Light said to him, What thou doest, do quickly! The thing long ago decided upon, work out into visibility!

The nations of Europe—when and where the movement began who shall say—decided to secure their individual safety by physical force. They decided that it would be well to make certain of the absence of war by federations on the ground of suspicion. The reigning God has compelled them to work out their own choices to their ultimate issue; and men who have looked upon war, and preparations for it, as characterised by pomp and pageantry, are probably to be brought within the next few months face to face with the ghastly reality. Nations that have based their friendships upon their suspicions of others, and have made treaties with these, in order that those may gain no advantage, are finding the hopelessness and the helplessness of their cleverness. God is compelling humanity to work out its own choices.

"The Lord sitteth King for ever," and there is another note in the revelation. He is compelling the wrath of man to praise Him, and the remainder He will surely restrain. Compelling the wrath of man to praise Him; first of all in the re-awakening of moral and spiritual sense resulting from such an hour of catastrophe. No! the turning of a nation to God in an hour like this is not the turning of men in fear and cowardice of soul. It is rather that in the presence of such a calamity, the spiritual life is awakened anew, and the moral sense is reborn. We preachers have been quoting for the last ten years, I think, those significant words of Professor James, of Harvard, in which—an enlightened man as he was, and hating war as he did—he nevertheless declared that what the age needs to save it, is the moral equivalent of war. That moral equivalent has never seemed to come, but war is coming, as it seems; not by Divine ordination, but as the result of human choices, human follies; and out of it are surely also coming those values that shall turn men back again to the deep things and the profound things.

Within our own country to-day, is there anything much more appalling than the flippancy with which we have been treating life? Is there anything much more appalling this week, than that fact to which one of our daily papers dared to draw attention, that while great nations were upon the brink of awful catastrophe, Goodwood was crowded? We have been treating life flippantly. We have not had to face great issues as our fathers had, and we have drifted away. May we not hope that even the imminence of war has reminded us of the reality of things. He maketh the wrath of man to praise Him.

If the catastrophe shall really come, what then? Then, in the reconstructions which follow upon disaster and are made possible by it, we shall see the evidences of His goodness, in compelling humanity to be true—awful though the process be—to its own volitions; for thus it will prove the folly of choices made when He is forgotten; and thus it may turn back again to the way of His commandments.

Another certain thing is this: the Lord will give strength to His people. To those who confess Him and acknowledge Him, and bow to His Spirit, even in the day of calamity He will give strength. They will be the quiet souls who wait for Him, and the strong souls who work with Him. May we be among the number whatever the morrow may be bringing to us. So at last also we shall enter into that which is equally certain, that the Lord will bless His people with peace.

Now I will end my message on a personal note, for here I almost halt to speak of any other. I speak with you, rather than to you, as I address my soul and ask myself, What is my duty in this hour? I shall answer my own soul in public, as I have endeavoured to do in private, by the use of two words. My first duty is that of Courage; and my second is that of Co-operation with God.

Our first duty is that of courage. Courage is an affair of the heart. True courage is the heart instructed, fixed, steady. True courage is born of certainty, certainty of God whatever happens, whether peace or war. We must not allow ourselves for a single moment—whatever tragedy may be waiting for us, whatever darkness we may have to pass through—we must never allow ourselves to question the truth of the text, "The Lord sitteth King for ever." That is the secret of all courage.

Out of that sense of true courage in the hours that lie before us will be born the possibility of our co-operation with God. Co-operation with God! How can I co-operate with God when there are moments in which I cannot see the way God is going? We are at the end of the devilish heresy that God is on the side of the big battalions. We are not among the number of those who will take the newspapers, and count the armies as against the armies, and calculate. God is going to win. I do not know how! I do not know how!! I do not know whether this or that nation is to go down. I want to co-operate with Him, a lonely soul am I, only one; but all the race is made up of such as I am. How am I to co-operate with God to-morrow? By peace within my heart instead of panic! By persistent prayer instead of empty boasting of pride! So help me, God; so far as I am able, no word of boasting shall pass my lips concerning army, or armaments, or policies, for they are all chaff before the Lord God Almighty.

But I may pray still. I speak to comrades in the faith from far and near. It is not easy to pray to-day. Did you find it easy? Did you know what to ask for? No! but we must pray. What shall we pray? We must pray as we never prayed before, the thing we prayed this evening, the thing that Jesus taught us.

> " Thy Name be hallowed.
> Thy Kingdom come.
> Thy will be done."

If the Church of God to-day, through the length and breadth of this and other lands, will but pray thus, even with a sense of her own ignorance, she will co-operate with God!

Paul to the Romans said, We know not what to pray for as we ought, but the Spirit will make intercession for us with groaning that cannot be uttered. It is not the petitions that matter, it is the attitude of soul that goes out to God and prays, not for victory for our armies, but for victory for His way and His will.

When our praying is over, many of us have other things that we must do. There are some of you who are in the actual counsels of the nation to-day. My brothers, with profound respect for you, and sympathy with you in this hour, let me charge you that you are called to fulfil your Christian duty. You co-operate with God when you put principle before policy. When you realise, and those in authority realise, that the supreme thing is loyalty to eternal principles, and loyalty to the will of God, rather than policy, you co-operate with God.

Whether we as a nation are involved in actual war or not—God forbid that we should be, and yet it may be inevitable—whether we are or not, we have to face the fact, that difficult days are before us, days of discussions, days of deprivation, days of danger, possibly days of actual want. Let us endeavour who bear the Holy Name to live worthily of such as believe in God. Let our thinking be in truth, resolutely facing all the facts of the case; let our speech be without malice; and let our acting be without fear. Let us never forget that whatever suffering may come to us as a nation, such suffering in the economy of God is of the nature of chastisement, intended to restore us to favour and to life.

And so, still praying in the darkness that we may be delivered from war, we will go forward, for:

> " The Lord sitteth as King at the Flood.
> And the Lord sitteth as King for ever."

This Sermon was stenographically reported, and is printed without material alteration.

ONE PENNY.

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Bulletin of the Missionary Education Movement

156 Fifth Avenue, New York

October 22, 1914

Friends of the Missionary Education Movement:

Many appreciative words have been spoken or written telling of the value of the September Bulletin. There are some copies left. These, and also any remaining of this October Bulletin, will be sent free to any who desire to distribute them to others.

The reports of successful missionary activities in the churches this fall are just now beginning to come to the Mission Boards and the Movement. As far as space permits information calculated to encourage others will be given in new numbers of the Bulletin from time to time. Will you not help by sending reports of good results from work done in your church or community?

The financial situation for the Movement has improved considerably since the date of the last Bulletin. We now need $20,000 to close our fiscal year on November 30 with all obligations met. We have faith that our friends will respond fully to the appeal of our need, that there may be no hindrance in the work of the new year. But let the response come quickly, since the time is short!

Sincerely yours,

H. W. Hicks

General Secretary

EVERYLAND TO EVERY BOY AND GIRL EVERYWHERE

We believe every boy and girl should know every other boy and girl of every land well enough to respect and love and desire to serve them all. To make this possible *Everyland* the missionary magazine for boys and girls is published. The small subscription price of 50 cents in the United States and 60 cents in Canada is no indication of its literary excellence and its genuine attractiveness to its readers. Will you not help give *Everyland* to every boy and girl of your home and church as a Christmas or birthday present and do it now?

SAILING OF FAITHFUL WORKERS

It is both a pleasure and a cause of regret to announce the sailing of the Rev. Kenneth J. Beaton of our Toronto office with Mrs. Beaton for Chentu, Szechwan, West China leaving San Francisco on the Steamship *Mongolia* on October 24th under appointment of the Canadian Methodist Board. Miss Irene Mason of our New York office will also sail on November 25th from New York on the Steamship *Lusitania* to Lahore, India under the Presbyterian Board, where she will be intimately connected with the work of the Forman Christian College. The marriage of the Rev. Arthur E. Harper to Miss Mason has been announced to precede the date of sailing by one week.

PACIFIC COAST INSTITUTES

The one hundred and four delegates at the first Asilomar (California) summer conference of the Movement last July determined to extend the work of that conference by organizing a series of missionary institutes during the fall and winter. Already such training schools have been held in Berkeley, Oakland and San Francisco. Others will be held in San José, Santa Cruz, Los Angeles, Pasadena, and San Diego. The Rev. Ernest F. Hall, Pacific Coast Secretary of the Presbyterian Board has taken the lead, and a capable and faithful staff composed of secretaries of other mission boards, ministers, professors, and other missionary leaders have given loyal help. An earnest effort is being made to double the delegation at Asilomar in 1915.

SUMMER CONFERENCE DATES FOR 1915

Since the September bulletin was issued the dates of the Silver Bay and Estes Park Conferences have been fixed. The schedule stands now as follows:

Blue Ridge, N. C.	June 25 - July 4
Asilomar, Cal.	July 2 - 11
Silver Bay, N. Y.	July 9 - 18
Estes Park, Col.	July 16 - 25
Lake Geneva, Wis.	July 30—August 8 (requested)

(The Lake Geneva date has not yet been officially granted.)

At one of the 1914 conferences two delegates registered for 1915 before leaving the grounds. Programs for next year are already well under way. Former delegates are advised to plan reunions early this winter in order to organize the selection of capable delegates for next year's conferences, and make provision of funds to send them.

A POSSIBLE NEW SUMMER CONFERENCE

For eight years an interdenominational conference has been held at Ocean Park, Maine, led chiefly by former delegates at Silver Bay. The attendance in 1914 was 110. The workers have included the Rev. Asa M. Parker, now of Malden, Mass., the Rev. F. H. Means, of Madison, Me., the Rev. J. B. Coy of Harrison, Me., and the Rev. Charles Harbutt of Portland, Me. These leaders have now asked the Missionary Education Movement to adopt the Conference. The 1914 program was identical in theory and subject matter with that of the other conferences. The delegates are drawn chiefly from Maine and New Hampshire with smaller groups from eastern Massachusetts and Rhode Island. The dates for 1915 are July 22-30. Final action by the Board of Managers will be taken on October 21st, and if it is favorable (as now seems probable), the preliminary announcement of next year's conferences soon to be issued will include the Ocean Park gathering.

NEW ENGLAND TERRITORIAL COMMITTEE

In order to further the work of missionary education in the territories in which summer conferences are located, committees have been organized to supervise the programs and give counsel concerning other forms of missionary training during the year. Plans are now approaching completion for the organization of such a committee in New England, centering in Boston. It is proposed to merge the organization of the Ocean Park Conference into that of the territorial committee, and to encourage the development of both Silver Bay and Ocean Park, through the same group of counsellors and leaders. Full announcement of the action concerning this important step will be made in the next Bulletin.

COUPLING GIVING WITH INSTRUCTION

The value of providing for activities as an outlet for the natural desires of those who have been inspired through the study of missions is shown by the following extract from a letter received from the Rev. John I. Armstrong, Educational Secretary of the Executive Committee of the Presbyterian Church in the U. S., of Nashville.

> "A special service on medical missions was recently presented to our Sunday-schools, which we thought was of special educational value. We gave them the opportunity for expression in connection with the impression we tried to make. As a result they have contributed between $12,000 and $13,000 for the permanent equipment of a new mission station opened in China."

PALESTINE EXHIBITS

As this bulletin goes to press the Rev. Allen Moore is conducting a Palestine Exhibit at Camden, New Jersey. Another is scheduled for Philadelphia, beginning about November 15th. For these the Movement has available one of the best collections of Palestinian objects and costumes ever shown in this country. The testimony of pastors in whose churches Palestine exhibits have been given confirms the belief that the incentive to Bible study and the study and support of missions is great and lasting. Ten such exhibits have been conducted or definitely scheduled since the Movement adopted this line of work. All of those held have more than paid expenses. Special circulars describing the Palestine Exhibit may be secured by writing to the Movement.

MISSION STUDY IN EPISCOPAL CHURCHES

The following condensed report made by the Rev. Arthur R. Gray, Educational Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church indicates remarkable progress in the promotion of mission study in small organized groups.

> "Last year we had 1113 teachers and conducted 1857 classes with an average of at least ten members to a class. These classes were conducted under the official auspices of the Diocesan Educational Secretaries. There were a good many others held, so that we think it safe to say that considerably over 20,000 people, probably nearer 25,000 were studying last year. Most of them used Dr. Pott's text-book, *The Emergency in China*. To supply these classes we sold through this office between 25,000 and 30,000 books last year.
>
> "In every instance the largest growth has been reported from places from which delegates went to summer conferences."

MINISTERS LEADING IN MISSIONARY EDUCATION

The Rev. George F. Sutherland, Secretary of the Department of Missionary Education of the Methodist Episcopal Church, has recently summarized the experience of several ministers in promoting missionary instruction in the following words:

> "An increasing number of pastors are attempting to stir their entire church on missionary matters. Many of them are enlisting large numbers in actual study of some theme with gratifying success. One pastor persuaded his entire Sunday-school to devote a three months period to this study; another combined it with his evangelistic campaign; a third held evening classes in each of the twelve Sunday-school class rooms and had two overflow groups; a country pastor had five classes, the largest in a country church; while in Battle Creek, Mich., last year there was an interdenominational study class campaign in which most of the churches co-operated. Thirty-three neighborhood groups were organized."

KEEPING THE SUPPLY OF LEADERS CONSTANT

The First Presbyterian Church of Atlanta sent a delegate to the 1904 Lookout Mountain Summer Conference of the Movement. The church has been represented each year since that time, the total number of delegates having been twenty-five. Two have entered home mission work and four are in foreign mission fields. The pastor testifies that the spiritual efficiency and general power of the church as an organization has been lifted in a marked manner by these leaders. Through them several workers from other churches in Atlanta have attended the Southern Summer School, one of whom has become a foreign missionary.

ENGAGE THE STEREOPTICON LECTURES EARLY

Nearly 100 advance engagements have been made for the stereopticon lectures noted in the last bulletin, for this fall and winter. The Young Men's Christian Association of Reading, Pa. has scheduled a lecture monthly for ten months. Churches desiring to use these as an aid to the popular presentation of missions on Sunday evenings, in prayer meetings or on other occasions should apply early to the nearest depository city or to the Movement's New York office. The depository cities are Boston, New York, Philadelphia, Pittsburgh, Buffalo, Cleveland, Cincinnati, Chicago, St. Louis, Kansas City, Denver, Portland, San Francisco, Nashville and Atlanta. The address of the agent and the title of the lectures available in each city can be found on page 8 of the announcement "Christ for Every Life and All of Life", or the list can be obtained by writing to the office of the Movement.

A PLAN OF CAMPAIGN FOR A LOCAL CHURCH

The Rev. J. Franklin Ream, minister of the First Methodist Episcopal Church Westfield, N. J., has demonstrated the value of the new series of publications being issued by the Movement under the title "The M. E. M. Library of Christian Progress". On the first Sunday after the general home-coming from vacations, he preached a sermon on "A Plan of Campaign for our Local Church". In the sermon emphasis was given to the need for spiritual training, religious education, evangelism, community service and service beyond the community. Mr. Ream then made practical use of the book *The Church, a Community Force*, by Worth M. Tippy, which appears in the series to which reference has been made. He says:

> "At the close of the sermon I spoke briefly of the book by Dr. Tippy, his ten years in Cleveland, Ohio, the practical way in which he has led his church into a larger service. Then I asked all leaders and heads of the local church organizations who are interested in attaining larger and more practical service to secure a copy of the book, and look especially for suggestions which we can apply to our work in Westfield. One of the ushers had charge of two dozen books, twenty of which were sold at once. The others have since been called for. Suggestions gleaned from the book will be the subject for discussion at the next meeting of the various organizations."

THE UNITED MISSIONARY CAMPAIGN

During the year 1913-14 representatives of the Home and Foreign Mission Boards organized a co-operative educational and field campaign under the title at the heading of this paragraph. Four hundred and five interdenominational conferences were held in the United States and fifty-four in Canada. Over 200 different speakers and leaders shared in the platform work. More than 350,000 people heard the message. Each of the 27 teams of speakers used a select missionary exhibit. The Laymen's Missionary Movement organized and conducted the conferences in the field, and the Missionary Education Movement outlined the educational part of the campaign, prepared the exhibits and furnished the literature. Many hundreds of churches conducted the Every Member Canvass for the first time as a result of the conferences. Another notable result was the deepening of the spiritual life of the church members and the development of a larger number of new workers. The United Missionary Campaign will be continued during 1914-15, the emphasis still being laid upon meetings in the smaller cities.

KNOWLTON CLUB OF OTTAWA, ONTARIO

The former summer conference delegates from Ottawa at Knowlton, Quebec and Whitby, Ontario have organized themselves into a Knowlton Club. A missionary institute was held by them in Ottawa. They took as their slogan "Fifty for Knowlton", and succeeded in having fifty-six in attendance at the 1914 Knowlton Conference, four at Silver Bay and two at the Whitby Conference.

THE LURE OF CHRISTIAN SERVICE

At the Knowlton Conference the closing meeting was marked by the decision of 36 young people either to enter upon some form of definite Christian service, or to give serious consideration to it after returning to their home churches. They later met with their denominational leaders and received counsel as to their study and preparation.

GUIDING THE READING OF A PARISH

The Rev. John M. Moore, Secretary of the Department of Missionary Education of the Baptist Cooperating Societies, reports a striking illustration of the value of an organized missionary reading campaign in a single parish. He says:

> "The church had 340 resident members and 160 non-resident members. Of these

311 residents	read	533	books
31 non-residents	"	40	"
25 Seminary students	"	26	"
5 Missionaries in India	"	15	"
10 Christian Converts in India	"	30	"
7 " " " Burma	"	7	"

> A total of 389 reading 651 books. One hundred and sixteen persons in study classes purchased 120 books. There was deep interest in the campaign, spiritual interest was awakened and 44 new members were welcomed into the church.